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FEW places in Judea awaken more memories of Jesus than El-'Azariyeh, the miserable little Mussulman town that marks the site of Bethany. It consists today of about forty rude hovels, but boasts of various buildings which, were their identification possible, would be sacred indeed. There one may still be shown the house of Simon the leper and the house (or houses!) of Mary and Martha. But more sacred than these—at least to the Moslems



TOMB OF LAZARUS

who regard Lazarus as a saint—is the tomb of Lazarus, the entrance to which is represented in the cut. This entrance leads to a flight of twenty-four stairs, cut in the solid rock, which in turn lead down to a small square chamber, not altogether filled with the sweetest odors, which is used as a place of prayer by Christians and Moslems alike. Thence a few steps lead to a still lower chamber that is said to have been that in which Lazarus was buried.

Although the construction of this chamber makes against its having been made during the first century as a Jewish tomb, the site is evidently ancient, and has at least this in its favor: it is near Bethany and likely enough near where the miracle was performed. But further than this we can hardly argue that this ancient traditional site is the real tomb from which Lazarus came forth.